

THE  
CHINESE RECORDER  
AND  
Missionary Journal.

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VOL. XXVI.

OCTOBER, 1895.

No. 10.

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*The Divine Plan as revealed in Scripture of establishing  
Native Churches, their Nourishment and Support.\**

BY REV. J. L. STUART.

[Southern Presbyterian Mission, Hangchow.]

Upon this rock I will build my Church. Mt. xvi. 18.

**W**HAT is the missionary idea? What is the ultimate object of the missionary enterprise? What is that object which, when it is attained, ends the work of the missionary and enables him to say, "My work here is done?" There are many means to the ultimate aim, but I contend that there is only one end which, when it is accomplished, enables the missionary to say, "My object has been accomplished in this place."

It is not preaching the Gospel, not gathering converts, not baptizing believers, not instructing and training Christians, but it is planting the Church. This is what Paul did everywhere he went, and it is what other apostles did, so that we read of Churches as the result of their labors. And as it was the result we may be safe in regarding it as the object of their labors; after which they went on to new fields. Every missionary should have before him the ultimate object of establishing a Church with its officers all appointed and the various departments of Church work in operation. Then he may say that his work in that particular place is accomplished, and he may move on to some new field, and turn that work over to the Church with its pastor and session. The mission field has become the home field. But until the organized Church has been established the missionary cannot be

\* Read at a Conference of the Southern Presbyterian Mission held in Shanghai, September 2-5, 1895.

dispensed with, and he cannot move on to the new fields. Suppose that there are a great many converts—1000 if you please—but no organization has been formed and they are held together only through their relation to the missionary. Now if he should leave them or be providentially removed from their midst what would become of that work? It is possible that the Christians might rise to the occasion and organize themselves into a Church, but if this should not take place, it seems to me that all history and experience go to prove that the work done there would soon crumble away, and the benefits of it would terminate on the generation that received them. There would be no handing down of the benefits, no continuation of the Church. There is no doubt in my mind that ten Christians, organized into a Church, would be more efficient in extending and perpetuating the blessings of the Gospel than a thousand Christians who have no organized existence.

Indeed it seems preposterous to speak of Christians and not think of their being organized into Churches. When they were born again they were born with Christian instincts, which prompt and require them to come together and to form organizations. We all are brethren. There is a common Father and a common Master. The first demands of the Christian nature are fellowship, union, communion. Love is the underlying principle of each one, and it brings all to a common basis and into unity of thought, desire, purpose and action. Wherever in all the world and in all the ages the Gospel has been preached and has brought forth fruit there the Church has been planted. From the days when Paul and Barnabas ordained elders in every Church (Act xiv. 23) these same Christian instincts have shown themselves in demanding and effecting organization into Churches. So we read of the seven Churches in Asia, the Church in Jerusalem, in Antioch, in Babylon, in Judea, &c. There can be no doubt, as it seems to me, that the ultimate end of the missionary to the unevangelized parts of the world is to plant the Church.

What is the Church? A very simple answer is, "It is the people of God," "a company of believers." But this is not the highest idea of a Church. The ideal, perfect, complete Church is a living active organic body of believers. It is able to exist, to work and to grow. In the ideal Church which we are to strive to plant there are three essential features which are to be required in each case before it can be called a completely organized Church. It must be self-supporting, self-governing and self-propagating.

#### I.

Self-supporting.—The first requisite that we should look for in point of time in our ideal Church is the ability to support



itself. While it lacks this ability it is still an infant. It depends on external help, and has no more right to be called a Church than a minor dependent upon his parents has to be called a man. A company of believers which is not able to support its own ordinances, to pay its own running expenses, is still in its minority, and is not entitled to be called an ideal Church. It is an infant Church. If it has a large membership and is still deficient in the duty of self-support it may be likened to a large overgrown clumsy infant. Every organic being intended to survive in the race of life must have in itself the principle of self-support which is to be developed into the ability of self-support as soon as a period of minority and tutelage has been passed through. "The young lions roar after their prey and seek their meat from God." Ps. civ. 21. The whole animal creation is organized on this principle by the divine creator, and all the institutions invented and operated by man are also based on this principle. There is no place in nature and no place in social, civil or commercial life for the perpetual infant. Everything brought into existence is allowed a certain period of minority and dependence; after that it comes to its majority, and must assume its own support. It must support itself or go to the wall. It must prove its right to exist by maintaining its existence. It is the law of the survival of the fittest. This natural law has been stamped on the very nature of the Church. It must support itself or perish. Those companies of believers which are yet not able to support their own ordinances may be called Churches, because they have the principle stamped upon them, and in course of time will become self-supporting, but they really are infant Churches, and have no right to be called ideal Churches. How is the idea of self-support to be promoted and how is the desired object to be accomplished? Well, I think, that one great point is to begin early to train the converts to give. Begin with the first inquirer who attends the Sabbath services. There are four recommendations that I would suggest:—

1st. Give them instruction on the subject. Show how it was enjoined upon the Israelite in the Old Testament and how he was blessed in practicing it. Then show how it was elevated in the New Testament to a privilege by the tender reminder of the great apostle in his address to the Ephesian elders that our Lord said, It was more blessed to give than to receive.

2nd. Give them an opportunity to contribute.—The Christians should be taught that giving of their substance is a part of the worship of God. I like to see the collection plates go around the congregation at every morning service, at least. None should go up to the Lord's house empty-handed. We ought not to fear that the

people are too poor to give, and that they will be frightened away by the collection plates. And we need not fear what the outsiders think. It is well enough to be prudent and avoid making any false impressions if there is danger of that, but it is also all important to be plain and let them know that it is first their duty and then their privilege to contribute of their substance in obedience to His command who gave them all things that they possess.

3rd. Give them an object.—This may, at first, offer some difficulties. The missionary does not want it to go to his support, as we go forth, according to the apostle John, "taking nothing of the gentiles." The sum at first will be so small that the Christians may advocate the plan of laying it up until it grows into a sum worthy to be used for some important object. I have had to contend with this idea, which recommends itself to the native mind so strongly, several times. It is an unscriptural and of course therefore an unwise plan. The Lord puts money into our hands to use, not to lay up. The way to lay up is to use it. But on what object? If there is a native helper by all means use the greater portion of it in his support. Those who minister in holy things should find their support as far as possible from those to whom they minister. Then if there are any poor among the Christians their needs should be attended to as far as possible. This is in accordance with the teaching of the Master and also with the practice of the apostolic Church, and recommends itself to the Christian conscience. Then the running expenses of the Church, the lights, the sexton hire, etc., are all legitimate objects. Or put before them some evangelistic work among their neighbors and friends—as the purchase of tracts or the renting of a chapel. Let it be some object that recommends itself to the native Christians who are the givers, as well as to the missionary. But let it always be a legitimate object. It is the Lord's money, and must be used in a way that the Lord will approve. Also I would repeat, Let it be *used* and not laid up. Let it be used in support of the ordinances of the Gospel, in the line of self-support.

4th. Appoint a deacon.—When the time comes, and it should come soon, appoint an acting deacon to attend to the finances. Let the people become accustomed to this office, and let him undertake to discharge its duties as far as advisable. When the time seems ripe, let the people elect their deacon, but be slow to lay hands on him. Lay hands suddenly on no man, applies with special force to the deacon in China, and there is also another scriptural injunction regarding him, "And let these also first be proved; then let them use the office of a deacon being found blameless." 1 Ti. iii. 10. It should be a part of the deacon's duties to keep the Church

informed on the state of the treasury and as to the expenditures of their contributions. Let the people know from time to time what disposition has been made of the funds, what are on hand or what are needed. This will tend to keep alive and to stimulate their interest in the state of the Church finances. Then I think it a good plan to keep hymn books and Testaments and Bibles on hand for sale. I would caution against the policy of giving books of any kind when they are able to buy them. Better let them suffer a little inconvenience, yea loss, from the want of them than to have their education in independence and self-support retarded by too much help from the foreign missionary.

## II.

Self-governing.—The next requisite in our ideal Church is self-government. The ideal Church can manage its own affairs, govern itself, administer discipline upon its members. Of course the Lord Jesus is the Adorable Head of the Church, its supreme Ruler and King. But He has deputed the details of government to those whom the Holy Ghost has made overseers of the flock. And the people should seek out among themselves those who are able to bear rule among them. Then it may be called a complete Church when it is able to take the government of itself into its own hands. Otherwise it is an imbecile, and it is under governors and tutors unable to manage its own affairs. When Moses led the children of Israel from Egypt he had full control over them. But the time came when he said, "How can I myself alone bear your cumbrance and your burden and your strife. Take ye wise men and understanding and known among your tribes, and I will make them rulers over you." Deut. i. 12, 13. The missionary evangelist has full control of the infant Church until the time comes when he sees that the Church ought to take wise and understanding men and make them rulers over them. Then the Church passes from the stage of infancy to that of manhood. This ought to be a day of joy and gladness to the missionary when he can turn over the details of the management of the Church to a bench of native elders. This is the end that he ought to aim at from the beginning. This was the practice of the apostles who ordained elders in every Church. Acts xiv. 23. The great Apostle Paul left Titus in Crete that he should ordain elders in every city. Tit. i. 5. He gave particular directions to Timothy and to Titus regarding the qualifications, the duties and the appointment of officers in the Church. There can be no question about the propriety, the advantage, the necessity and the divine warrant for Church government. How can it be an organization at all, how can it maintain existence, how can it prosper, how maintain



integrity and purity without the power of discipline and control over its members. The Divine Master Himself committed this power to His Church when He said, What ye bind on earth shall be bound in heaven, and what ye loose shall be loosed in heaven. Mt. xviii. 18. Paul was continually calling on the Churches to exercise discipline. He said, "Put away from yourselves that wicked person." 1 Cor. v. 13. "Obey them that have the rule over you." Heb. xiii. 17. John says, "Thou sufferest that woman Jezebel." Rev. ii. 20.

What are the steps to be followed in promoting self-government?

1st. Take the first converts into your confidence and advise with them. Let them take some part in the management of affairs as far as advisable. A little congregationalism will not hurt. Of course all the power is in the hand of the missionary evangelist, but he should look to the converts for advice and help in all matters of government and discipline before there is a session.

2nd. When the time comes appoint and in time elect deacons and ordain them. Those who have exercised the office of deacon will make good material for elders or for other spiritual work, as Stephen and Philip. This is a very common plan in the Church at home, and it has been followed in our little Church in Hangchow, and I think that it is a wise plan in general. Then the time will come after a while when elders should be elected and ordained. Of course the people ought to be instructed in the principles of Church government and taught the qualifications and duties of ruling elders from time to time. By taking the converts into his confidence and advising with them informally from time to time regarding Church matters the evangelist is training them for the duties of electing their own officers. They will thus become more interested in, and feel more responsibility for, the welfare of the Church, and they will be trained to take part officially themselves when the time comes to choose their officers. Then the qualifications of those who are suitable for elders will be developed and become manifest, not only to the evangelist but to the Church, so that when the time for election comes both the evangelist and the people will be able to discern who are best qualified for the office.

Then the time will come for the election of a pastor. The foreigner can never fill that office satisfactorily to himself or to the native Church. He is to be regarded simply as a stated supply as far as pastoral duties are concerned, and the people must be taught to have this object and desire before them from the beginning. They must be taught that it is not a complete ideal Church until it has its deacons, elders and pastor. When the native minister presides as

moderator over the session, fills the pulpit as a preacher of the Gospel and moves among the flock as their pastor then the Church is self-governing, and has a right to be called a Church that has reached its majority. It has passed from the age of infancy and youth and has stepped out on the platform of manhood.

### III.

Self-propagating.—When the Church becomes self-governing then it has reached its majority, and is no longer a minor, but it has not reached its highest point of development, and it is not yet an ideal and perfect Church. If it should reach that point and stand there without making further progress it will not fulfil the end of its being, and it will soon begin to decay, and in time will cease to exist. The end and aim of a Church is not simply the attainment of its growth, but self-propagation. It is born not simply to die but to live and reproduce. All nature abhors sterility and voices its desire in the words of Rachel, Give me children else I die. Ge. xxx. 1. When God created the vegetable world He gave to every plant that it should have seed in itself. The earth brought forth grass and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself. Ge. i. 12. When He created the beasts of the field He said, Be fruitful and multiply, and so He said to man. Sterility and barrenness have always been regarded as a shame and a reproach. It is the desire and purpose of God that the Bride of the Lamb should bring forth many children. The Church must be self-propagating, or the end and object of its being will be defeated, and it will itself soon pass out of being. This is the law stamped on its being, and when that law is ignored the being itself will cease to be. The missionary idea and aim then is to establish the self-propagating Church, and his efforts should be directed to this end from the beginning of his work in the field. How is this object to be attained? The same general plan is to be pursued with the first converts from the very beginning, as has been indicated regarding self-support and self-government. Teach the duty and the privilege of rescuing others. Lay on the very first converts the duty of being laborers in the Lord's vineyard and soldiers in His army. I have heard that Spurgeon was accustomed to ask applicants for baptism, "What do you propose to do for the Lord?" This may well be our question also. Let them know that they are not saved simply to enjoy happiness but to work for the Master. But do not simply lay on them the *burden*, but help them to carry it. Show them how. We can make use of the converts in evangelistic work in various ways. We can go to their homes and thus gain the ear of their family, the

friends and the neighbors. We can go with them on short itinerating trips in their own neighborhood or to neighboring villages. Some of my pleasantest memories are of this kind of itinerating. I remember going in company with an old Christian gentleman to visit neighboring villages. He was known and respected, and everywhere we received a respectful and attentive hearing. In this matter we need to use discretion in several lines. First, we must not foster the idea of a paid agency. We must impress on them the duty of voluntary service for the sake of the Master and from pity and love for fellow-beings. We can with all safety, and it seems to me to be proper and right to defray any extra expenses that they may be put to. If a man goes out for the day it would be altogether proper to give him his tea and his dinner, I think. Let the rule be to bear his extra expenses but not to remunerate him for his services.

2. Another danger to be guarded against is the neglect of family or business obligation. It may be that a mistaken zeal for the Lord, or that a desire to please the foreign teacher may lead one to neglect duties which devolve on him. He might thus bring suffering on his family or entail injury on his employer's trade or business that would do more harm than his evangelistic labors would do good. The missionary must exercise his judgment and follow the dictates of common sense in such matters. It is a place where tact, judgment and common sense will find abundant opportunity for exercise.

3. Another danger to be avoided is that of fostering pride in the voluntary helper. He should not be put forward too much as in making addresses in the street chapel and on the streets, etc.

4. This danger will generally be counterbalanced by that which I note as the fourth, that is, of getting him into trouble, exposing him to persecution or the ridicule or the violence of his neighbors.

Then another plan to promote work on the part of the converts is to hold meetings at their homes—different homes on different nights of the week. And it is well to encourage them to adopt special objects on which to spend their labors and their prayers, that is, assign a certain inquirer to a certain member and make him responsible for his progress in knowledge and conduct.

It seems to me also that the native helper should be encouraged to keep open house every night, and that the converts should be expected to come for instruction and prayer, and that they should be taught how to work, how to exercise their gifts for the benefit of others.

The Church at home is now waking up to the importance of young peoples' societies, the fundamental idea of which is to utilize the forces of the young people. Well, every missionary



should wake up to this and keep awake to it. Only we should not stop with the young people, but consider the whole flock as young people, that is, as babes in Christ, who need to be trained and utilized in work. I have no hesitancy in saying that all the Christians should be endeavorers. I may also say here that for years we have been acting on these principles in Hangchow, though we have not considered it expedient to connect our work with what is popularly known as the Christian Endeavor Society. I think that the Church itself should be worked on these principles, and this is the way we have been doing in our Church for five or six years at the Great Peace Bridge chapel and for two or three years at the mission Church. I wish to emphasize the thought that the Church itself should be the Christian Endeavor Society, at least in its infancy. I have no criticism to make on such societies in the Churches at home. But it does not follow that what is good for the old organizations at home is equally good for mission Churches. It seems to me much better to work the whole Church on those principles while we can, and not set up a separate organization either within or without the Church itself.

Later on when the Church has the financial ability it may be encouraged to employ missionaries of its own, and then it may be left to itself as the ideal Church in complete working order.

Now, these three principles of self-support, self-government and self-propagation should be impressed upon the Church in its very beginning, and should be carried on *pari passu* to their full development in the ideal Church. Begin with the first convert and impress them on each additional convert with increasing force. The missionary evangelist will then see growing up under his fostering hand the self-supporting, self-governing and self-propagating Church. And when it is able to take care of itself he should bid it farewell and go to another field to plant another Church.

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The stupendous success of missions, says Dean Farrar, is one of the decisive proofs of the divinity of Christ. Other systems of religion appeal only to certain races. The religion of Christ appeals to all races and ages and conditions, and is equally adapted to all; and its success, when compared with the means adopted, is nothing less than supernatural.

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R. L. McNabb writes in the *Epworth Herald* of the Boat People of China. They are the supposed descendants of a tribe that lived on the island of Hainan, and, about B. C. 200, rebelled against the government. The insurrection was so successful that Loo Tsun, the leader, made himself master of the island, and finally ruler of Canton, where he held sway for thirty years. After his death his followers were persecuted, and ultimately overcome by the Imperialists and exiled from the land. Their homes were confiscated, and they were compelled to live in boats. The punishment measured out upon the rebels has been continued upon their descendants for more than 2,000 years.

## *Braves in Captivity.*

BY REV. GEORGE DOUGLAS.

[Scotch U. P. Mission, Manchuria.]

THE missionaries in Manchuria have seen the Chinese "brave" under most of the conditions possible to him in the course of the year gone by; one phase, however, remained—the "brave" in exile. In the course of the last two months I have seen him too, and in the belief that an account of my visit to him in Japan may be of interest to readers of the RECORDER I transcribe some notes from my journal.

About the beginning of June I made application to the Japanese governor of Newchwang for permission to travel by one of the military transports. It was very cordially granted, and the whole trip to Japan and back was made by favour of the Japanese government.

I embarked on the 6th, and next day arrived at Port Arthur where, by the kindness of the governor, I was allowed to go where I pleased. The Chinese informed me that I was the first Chinese-speaking 'foreigner' they had seen since the capture (which I doubt however), so I lost no opportunity of hearing what tale they had to tell; and went round about the place under their guidance, marking well her bulwarks and the ruins thereof. I could not but contrast it with the Port Arthur I had seen three years before—proud in her security. One long busy street is now turned into a long line of stables; the former dwelling places being tenanted by Japanese homes. The main street is much as it was, save that the shops are now occupied by Japanese dealers instead of Chinamen. The latter has but a poor chance of turning an honest penny in trade; the two sides that make the bargain being too unequally matched. The town behind is for the most part in ruins, wrecked by fire or by shell or the hand of the avenger. There are no children playing on the streets, and no women to be seen. I am told there may be half a dozen in the place. In the back room of our remaining Chinese inn I listened to many a thrilling tale of how one had escaped by lying three days under the flooring of a pawn-broker's, another in a drain up to the face in water, another between two roofs, and so on. They gave me a harrowing account of the number slain, and how; but into this vexed subject, for obvious reasons, I cannot enter. The magnificent docks are still intact, though every now and then one came upon a mass of wreckage, which told its own tale. So did the huge ironclad *Chên-yuan*,

then lying under repair, pock-marked all over with unsightly patches. So did the prizes now nearing completion left on the stocks by the Chinese builders; and the Chinese labourers slaving along the cannon preparatory to shipping them under the eye of their new task-masters.

We left that evening, and next day steamed into Ta-lien-wan, where we took aboard our quota of returning troops. I was the only non-Japanese aboard, and sharing the saloon with their officers, was pitch-forked into the daily routine of the Japanese soldier. This was a most interesting experience, and made none the less so that almost my only medium of communication was the French of General K. They had a light-hearted, merry life, and enliven the long evenings by tales no doubt twice told, either read by an officer, or told or sung by a trooper brought up from the lower deck for the purpose. It was natural that every one should be in high spirits, returning as they were victorious; and the shout of 'Nippon dai banzai' with which they greeted their native shores was a shout of victory indeed!

It was the day I landed at Hiroshima that I saw the Chinese prisoners for the first time. Mr. Bryan, of the American Presbyterian Mission there, very kindly acted as my guide, philosopher and friend. They were all lying recovering from serious wounds in one of the truly royal military hospitals. I had to confess on entering that I did not discern a Chinaman among them; they are so unlike the Chinamen one is accustomed to, lying as they were between clean sheets and with hair cropped close. But at my first word a great light beamed in every eye. They sat up with a bound of astonishment. It was the first Chinese they had heard from a 'foreigner' since their capture. Each struggled with his neighbour to put in a question as to where they were, whence I came, had peace been concluded, would they ever get home. Not one of them could write, hence their dense ignorance of the situation. It was pathetic to see them put their hands over their eyes and describe themselves as blind men, not knowing where they were, nor whither they were going. They had expected to die when first they were taken, but now they had some hope, and beseeched me to bring all the influence I could to bear for their release. I told them peace had been concluded long ago, and that their return was only a matter of time. They had everything they could wish to make them comfortable—the best medical skill, bright and tidy red-cross nurses, clean, comfortable beds and infinitely better food than they ever had in their lives before, but love of home burns deep in the human breast. Home with all its dirt and wretchedness, with all its poverty and oppression and confounded ignorance! However well they might be treated here—and they



had no word but of genuine praise for the kindness of their conquerors—there was no place like home. I spoke a few words of comfort and encouragement, and, as a member of the great Church of Christ in China, bespoke for each a welcome if he would report himself to the missionary nearest him. There were tears in their eyes when I left, as each tried his best to 'koto'w' from the bed where he lay; all but one poor fellow, who will never see his native heath again.

That night I travelled by military train from Hiroshima to Kobe, sharing a carriage with the officers of an artillery regiment, one of whom had picked up Chinese very fairly in the course of the campaign. I had an opportunity then of seeing something of the enthusiasm with which the victors are received. It is for this no doubt—the fanning of the kindled flame of patriotism—that they are all sent overland to their destinations. Although we started at midnight we stopped at every station on the way for the purpose of receiving deputations. The people turned out in crowds (mark the hour!) with lanterns and banners flying and bands playing, while village children, led in each case by the 'dorf-schulmeister,' ranged along the line with upraised hands shouting, "Banzai! Banzai!" (Floreat!) It was one long triumphal progress till three o'clock next afternoon, wherein I am afraid I came in for more than my share of *κνδος*, being taken no doubt for an artillery expert or other military genius. I began then to understand something of Japan's success as I watched the men's eyes grow moist, while their hearts warmed in response to the children's voices. And these children, why, their hearts will swell with honest pride as they recall this 'Glorieuse Reutree' to their dying day.

Immediately upon our arrival at Kobe I began to set wheels in motion to see more Chinese prisoners; and with the hearty co-operation of the British Consul there obtained introductions that brought me face to face with nearly 300 of them a week later at Osaka. Mr. Woodhall, of the American Presbyterian Mission there, to whom I am much indebted for the furtherance of my plans, accompanied me and acted as interlocutor between us and the Japanese officers told off to keep an eye on us. The prisoners are confined in one of the largest temples of the city. As we entered they seated themselves in an orderly manner upon the padded, matted floor. I addressed myself to them at once *en masse*, telling them who I was, and that I had come as a missionary from China with a message of hope and comfort. After this brief introduction I conversed with them in groups of a dozen or twenty at a time. Again they said I was the first Chinese-speaking foreigner they had seen. As most of them had been captured at Ping-yang quite a large proportion came from Manchuria, and three at least from my own city of Liao-yang. Some of the suspicion and reserve with which we were at first received began to break down at

the mention of familiar names. Again the question was, "Is there really peace?" "Shall we be allowed to return, and when?" They were relieved to find that they might expect to see their home-folk soon again, but seemed at a loss to understand why they had not been beheaded long since *more Sinico*. They had been treated not like prisoners at all, but much better than they could live at home. It was encouraging to note that some of them had developed—how abnormally!—the Japanese grande passion for bathing.

They were not so utterly helpless here as in Hiroshima, for many of them were educated and able to communicate with their warders by means of the written character. Two gentlemen, whom I shall not name, nor further particularize than to state that they are ex-American students and notable prisoners, are confined here, and exercise an influence over all for good. One of them, who cannot return to his native country in consequence of a decree at Peking demanding his head, for no fault of his, is making an earnest study of Christianity. He explained to us that in former days in America he thought the matter of little account, but since he got into trouble a new light has dawned upon it. He told us he had a great desire to be a Christian, and I have great hopes that we shall have the joy of welcoming him ere long into the fold of Christ.

While about half of the prisoners here came from Manchuria, the other half came from all parts of China. There is, for example, a room full of Hunan officers captured at the Pescadores—a colonel, two lieutenant-colonels and two captains. The colonel had just come through the agonies entailed by the compulsory sacrifice of the opium pipe. Others were taken: one at Kobe with the knave Howie, some at Port Arthur and Wei-hai-wei, and the rest at Chin-chou, Kai-chou, Hai-ch'êng or elsewhere.

One of the men in whom I was most interested was Captain Pai, formerly an official at Liao-yang, where he was a frequent visitor at our mission hospital, and who frequently led my medical colleague, Dr. Westwater, to treat cases at the camp outside our walls. He fell, following General Tso at Ping-yang, covered with wounds, and glory too, for they were all in front.

Before leaving I asked permission from the authorities to be allowed to carry letters from the poor fellows to their homes, a request which was very cordially granted, on condition that all letters be passed open through their hands. I had the great pleasure of bringing back forty-seven letters with me for distribution all over North China, and as far south at Soochow. The number would have been much larger had they not been afraid of bringing their families into trouble; the point will be well understood by those who know the position that a captain holds according to the laws of China. I have

taken the liberty of distributing these letters through the missionaries stationed in each case nearest the home. Perhaps you will allow me now through your pages to apologise to these gentlemen, many of whom I do not know personally, for burdening them with Chinese letters, and to thank them for the trouble they have taken in delivering them. Notwithstanding the brief note of explanation in Chinese accompanying each letter some of my colleagues must have been at a loss to understand till now how they came into their hands at all.

Some of these letters cannot but have brought hope to homes where hitherto all has been anxiety or sorrow. One example may be cited that has already come to my notice. Captain Pai addressed a letter to his relatives living in Moukden (which was delivered through the Rev. J. W. Inglis), informing them that he was alive and well, and hoped to be with them before winter. They were so astonished that they sent a messenger down post-haste to Liao-yang to have the news confirmed. I gave them all the particulars I could regarding him, and they are convinced, but it seems too good news to be true, for it now turns out that they celebrated the man's funeral with great pomp some months ago! This must have happened in several cases besides, so that not a few will thus receive their dead raised to life again.


May the name of some be added through it all to the great roll call of faith.

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### *Hymns and Hymn-Books for the Chinese.\**

BY REV. G. F. FITCH.

[American Presbyterian Mission, Shanghai.]

S I have never written a hymn, whether in English or Chinese, never translated or adapted one, not even made the attempt, it may well be queried what special qualifications I have for writing a paper of this sort. All I can say in reply is, that I was requested to do so, that I have a great love for music, great fondness for singing, and perhaps a moderately critical ear. Certain it is that whatever criticisms I may offer, or that may be evoked by the paper, will not be brought home with pain and confusion upon my own head. Not living in a glass house I may be supposed to be at liberty to throw stones freely.

\* Read at the Shanghai Missionary Association, January, 1895.



Hymnology among the Chinese is beset with several difficulties, prominent among which may be mentioned the fact of their ideas of rhyme being so different from ours, the difficulty of putting into good Chinese the poetic and devotional ideas which are so familiar to us, and the difficulty of our entering into the spirit of Chinese poetry. What is rhyme to the Chinese is not such to the foreigner and *vice versa*. And how to express our highest and best religious thought in verse which shall be both intelligible and singable, is something exceedingly difficult of attainment, and will perhaps only be satisfactorily accomplished by some Chinese Wesley or Watts yet to be born. The mysteries of Chinese poetry—as such—are profound indeed, and it is as well perhaps not to try to fathom or master them in our present attempts at hymn-making.

One thing that has doubtless led many to engage in hymn writing in Chinese, who never would have attempted it in English, is the fact that the Chinese language being monosyllabic the impression seems to have prevailed that all that was necessary for meter in Chinese was to put just eight characters into each line for long meter,—eight and six for common meter and two-sixes and an eight and a six for short, and the thing is done! Consequently we have productions which are wholly wanting in proper rhythm or cadence, where the accent comes upon a word which should have no accent in Chinese, and which are exceedingly unpleasant to read aloud.

Hence it has come to pass that of making many hymn books there has been no end, and with the necessary result that we have a great many hymns in Chinese (just as we have in English, though, for that matter) which are simply execrable. Perhaps hymnology, however, is no worse off in this respect than what I may call tract-ology. Nearly every missionary is conscious of a great lack when he begins his work, and without stopping to consider how this lack is best to be supplied or whether a great many other things are not *more* necessary, he sets about evolving from his own resources something which he imagines will just supply the want,—and with what success we are all too painfully aware.

Consequently the process of hymn-making has been one of growth and elimination, and with the result, noticed in all evolution, of “the survival of the fittest.” As indicating what has already been done I will call over the different hymn-books which occur to my mind and as given in the Presbyterian Mission Press Catalogue.

Perhaps the most successful aspirant for general favor has been what may be called the Mandarin Hymn-Book of Drs. Mateer and Nevius. They were appointed a committee by the Synod of

China to prepare a mandarin hymn-book, and the first edition was issued in 1871. It has passed through several editions, and the work of revising it preparatory to the final edition, which has been stereotyped, was almost the last work of Dr. Nevius' life. Though emanating from the Presbyterian Mission it has been extensively used by other missions. The hymns are mostly familiar, the style is simple—intended to be understood, and the variety all that could be expected in a book of its size—254 hymns and 11 chants.

Another very good hymn-book is the one by Drs. Blodget and Goodrich. This is also in mandarin, contains 349 hymns and a dozen chants, has been revised and improved, and with two such worthy men as editors and compilers, ought to be a valuable work.

A very interesting hymn-book is one prepared by Dr. Jonathan Lees, of Tientsin, in which we note quite a large number of translations by Dr. Edkins, though by far the greater number are the direct work of Dr. Lees. This book contains over 150 renderings from Sankey's "Songs and Solos," has a valuable English index, and with the Sankey Hymns arranged by themselves. Whole number of hymns, 429. All of these books, however, are without music, and, of course, in the early stages of the work, a music book would be of little value to the ordinary Chinese Christian. As such a book would be needed in boarding-schools, and by organists and leaders, we have the work of Mrs. J. B. Mateer, a book of some 50 pages of instruction and 235 pages of music with words,—both words and music well selected and adapted. A new and carefully revised edition of this valuable work has recently been issued, and it may be considered as a standard.

We next have the Woodruff Memorial Hymn Book, the hymns and tunes for which were selected by people in the U. S. and then sent to China to be translated or collated and edited. No expense was spared to make this a valuable work, but it was conducted upon a wrong principle. It is impossible that people living in America could know the style of music or of words that would be suited to the needs of the work in China. The style, also, is too literary,—Wen-li-ish.

A very good hymn and tune book, but on a smaller scale, was one prepared by Rev. B. Helm, of the Southern Presbyterian Mission, Hangchow. A large edition of this was printed, which is nearly exhausted, and it is doubtful if it is reprinted.

A later and smaller but very interesting book is the Pentatonic Tune Book, being 70 melodies in the native scale, prepared by Mrs. Couling, of the English Baptist Mission of Shantung. This is an attempt to adapt a number of our familiar English tunes to the Chinese scale, taking out—to the Chinese—impossible distinctions

in half tones, and also to give a number of native airs and Buddhist chants which may be used with Christian hymns. There is no doubt that the Chinese greatly relish a tune of their own set to religious words. It is a question just how far this may be commended. But perhaps attention enough has not been paid to the tastes and preferences of the Chinese in this respect. I would suggest a trial of some of the native airs to be found in Mrs. Couling's book.

Mr. and Mrs. Richard have prepared a book in the native notation, but as I have not mastered the mysteries of what seems complicated, but which may yet be very simple, I am not prepared to either criticize or commend; but from the known ability of the authors I should say it must be a valuable work.

Coming now to the books which have a more local character, I notice first the Ningpo Hymn-book. This was a union work, and so far as I know has been the most successful production of its kind. A large number of authors contributed to its pages, prominent among which may be mentioned Dr. D. B. McCartee, Dr. Hudson Taylor, Rev. F. F. Gough, the two Martins, H. V. Rankin, Bishop and Archdeacon Moule and many others. This has been the sole Hymn-book in use in Ningpo for many years, and is largely used in Hangchow. I think the C. M. S. now have a book of their own, and possibly the English Methodists (Independent.) The advantages of a union Hymn-book are at once apparent; the work being done by a responsible committee, quite a saving being effected in the item of expense, and, greatest of all, the ability when the Christians of different Churches meet together, of all being able to sing the same hymns.

The brethren of Soochow have also combined their efforts and produced a very good union book, which has already reached a second edition. It is pleasing to record that the Shanghai missionaries have gone so far as to appoint a committee—now some two years ago—and I understand that they have been making commendable progress toward the execution of a union Hymn-book for Shanghai,—a consummation most earnestly to be hoped for.\*

Of the different local books which have been prepared here in Shanghai it is perhaps scarcely necessary for me to speak in detail. Dr. Muirhead has his. Archdeacon Moule has his. The Presbyterians for many years have had theirs.

\* After writing the foregoing I learned of the Union Hymn-book prepared by Dr. John, which I understand has been adopted by the different Missions in Hankow. Not having seen a copy of the work I cannot here speak of its merits, but the fact that Dr. John is its author gives strong presumption that it is good, and the Hankow Christians are to be congratulated if they can come together and sing hymns familiar to all.



The Baptist brethren have had theirs, and the Methodists theirs. In this connection I might mention a very good *tune* book prepared by Dr. Reid a few years ago—with tunes only—which would doubtless be more extensively used if it were more widely known.

In closing let me ask, What are the essentials of a good hymn for the Chinese? I reply: 1st. It should be *devotional*, in order that the people may sing with spirit and the understanding also. Whether for praise, or penitence, or thanksgiving, or confession, let us always remember that it is part of the *worship of God*. 2nd. That it should be expressed in good, intelligible Chinese, and by intelligible, I mean, *colloquial*. 3rd. That it should be in proper rhythm and rhyme. The former of these two essentials is very often violated in our Hymn-books.

And, lastly, as to the *size* of the Hymn-book. For boarding-schools we need a goodly number of hymns, perhaps three or four hundred. But for the ordinary congregation of Christians I am convinced that from one hundred to one hundred and fifty is abundant. Fewer hymns, better learned and hence better sung and better understood, will conduce much more to the true spirit of worship than a wider range in which the ordinary Christian may be lost in "wonder," but not in "*love and praise*."

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### Notes on Translation. New Testament.

BY MR. C. F. HOGG.

[China Inland Mission.]

Σταυρός, ξύλον.

Σταυρός, "*an upright stake, especially a pointed one.*" Thayer's Grinon. The translator adds, "fr. ἵστημι (root *sta*); cf. Latin *stauro*, English *staff*. See *Skeat*, Etymological Dictionary, s. v.)" The same lexicon thus describes the verb *σταυρόω*. "1. To stake, to drive down stakes. 2. To fortify with driven stakes, to palisade. 3. To crucify." So also Liddell and Scott. Bullinger, Lexicon, s. v., ξύλον, has, "The *σταυρός* was simply *an upright pale or stake*, to which the Romans nailed those who were thus said to be crucified. It never means two pieces of wood joining each other at any angle. Even the Latin word *crux* means a mere stake. The initial letter X of *χριστός* was anciently used for His name until it was displaced by the T, the initial of the pagan god Tammuz, about the end of century iv." Cf. Ezek. viii. 14.

It is suggested that 十字架 is a misleading and undesirable translation. *a.* Lexicographically it is incorrect; there is no evidence that the *σ.* consisted in two lengths of wood crossed in any direction. That *stake* is the true meaning of the word is confirmed by the use of ξύλον by Luke, Peter and Paul. *b.* The so-called "cross" is a heathen religious symbol of great antiquity, most probably connected with phallic worship.\* When Paganism adopted Christianity, with all subtlety and malice it adapted Christian terminology and succeeded in foisting off its own symbols and ideas cleverly disguised in the garb of the new faith. Compare, for example, how the Greek letters IHS, JESus to wit; but to the pagan the initials of the Egyptian trinity Isis, Homs and Seb, were read Iesus Hominum Salvator! in hoc signo!!

In a note to Gal. iv. 14 Conybeare says, "To understand the full force of such expressions as "to boast in the cross" we must remember that the cross, the instrument of punishment of the vilest malefactors, was associated with all that was most odious, contemptible and horrible in the minds of that generation, just as the word *gibbet* would be now."

Even were the expression 十字架 historically correct it would still be unfortunate, in that it confines the attention to that which is of the very slightest importance, the shape of the symbol of disgrace, ignoring the disgrace itself and thus facilitating what the apostle feared, that the offence of the cross should cease.

The term in general use in China as an equivalent to our *gibbet* in its literal sense is 椿槓. It is submitted that historically this is the most suitable rendering of *σ.*, inasmuch as the 椿槓 is the instrument of execution in use; lexicographically, too, inasmuch as 椿 is a long post and 槓 a short one. Theologically it carries with it the very associations necessary to suggest the opprobrium which attached to the Greek word *στυγρός*, and which was expressed in the Mosaic law. Deut. xxi. 23.

*Note on Col. iii. 16.*

Conybeare translates, "Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom."

"Let your singing be of psalms and hymns and spiritual songs, sung in thanksgiving, with your heart unto God."

The two-fold spiritual exercise is to be based on and regulated by the Word of Christ. In our meetings and conversations we are to use it to mutual edification in teaching and admonishing one

\* The cross, in some form or other, re-appears in the symbolism of probably all the religions of this world, suggesting their identity of origin. Is it reproduced in China in the character 卍 and in the 萬杆斗?

another. Godward our offering of praise is to be in a form of sound words, sung with the understanding as well as with the voice. The English versions deprive the indwelling word of an object toward which it is to be used, and exhort us to do our teaching in our songs of praise to God! The versions in mandarin struck out a new line in our phrase giving, "in all things be wise" without reference to either clause. Dr. Goddard's excellent version gives the sense as rendered by Conybeare. Paul has already spoken of himself "teaching every man in all wisdom" (i. 28), and here goes on to urge us to follow his example. The following is suggested: 當把基督的道理充充滿滿的存留在心, 用諸般智慧彼此教訓勸戒用詩篇頌詞靈歌在心中感恩誦神。

*"Leprosy."*

癩. In Szech'uan leprosy is indicated. The sufferer always speaks of it as 那個病; it is dreaded both as a disease and as unfitting one for the society of others. In Honan province it is used for scabies. The writer has seen natives much puzzled by the importance attached to such a disease in the Scriptures. In Eastern Shantung it is used much in accordance with Giles' definition as a general term for skin diseases.

大痲瘋. Williams marks this "Cantonese," but it is used in Eastern Shantung and elsewhere. It is not open to the same objection as 癩, and would probably serve over the whole mandarin area.

*Ὁ κυριος εγγυς.*

It is not easy to decide what was in the apostle's mind when he wrote these words in Phil. iv. 6,—time or position. Or did he wittingly choose a word combining the ideas? *Ἐγγυς* occurs in the New Testament in all thirty-one times. Paul has used it five times; only here and Rom. xiii. 11 can it refer to time. The mandarin versions with Dr. Goddard have excluded the idea of position, though it is probable that there is a mental reference to Psalm cxlv. 18. Would it not be possible to reproduce the ambiguity of the original without violence to the Chinese? Perhaps 主相近. For the use of 已經 there seems to be no reason.

*Luke i. 27.*

If, as seems probable, 童 is only referable to non-puberty, 處 is preferable in this and kindred passages, as well as in 1 Cor. vii., etc. It is already found in Isa. vii. 14. Del. and Mand. K'ang Hsi has it that 童 applies between the ages of eight and fifteen, though it is added that the term may have a wider application. 童 has manifest reference to age, 處 to condition. Goddard has the latter in Matt. 1. The general usage in this district confirms the distinction.




## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *The Book Crusade in Japan.*

 RECENT trip to Japan has left an indelible impression of the untiring zeal of the present generation of Japanese in producing books and diffusing them to the remotest sections of their beautiful insular empire. Emerson has said that "nothing great was ever accomplished without enthusiasm." In the greatness of the number and variety of the books which are now to be found on sale in their book-stores the Japanese have illustrated very strikingly the legitimate results of a well sustained enthusiasm. These books find a ready sale among the people, and many of them have passed through several editions. Everywhere they are being read. In the public inns, on the railroad coaches, on the steamers, in the little sampans, the diligent reader may be heard chanting in his dull monotone as his eye passes down the page. Not infrequently the clerk in the general store on the street lays down a popular work on political economy or perhaps on chemistry as he comes to wait on you. He may have hummed these books far more than he has understood them, but the very fact that he has ambition to read them at all is the evidence of an expanding mind and the earnest of better things. Often no change of outward custom is accompanied by such reading, and the accomplished scholar is content with his humble fare of rice and coarse vegetables and his all-too-scanty clothing. However, his mind has changed, and the outlook which he has upon the world is very different from what it would have been had he been content to wear his life away in the misty hazes of ancient Confucian lore. He can find a book on almost any subject in which he is interested. If he is bent on scientific research there are text-books on chemistry, physics, botany, zoology and astronomy. If mathematics is his delight he will find several different series of progressive works. If he is searching into naval architecture or army tactics or practical engineering or mining, books are at his hand. Even in vocal music, free-hand drawing and Kindergarten methods the student can be accommodated. Doubtless in the hurry of translation or preparation some of these books may neither be accurate nor exhaustive, and even the majority of them may have glaring defects, but their very existence is proof of a powerful leaven at work in the minds of thinking men, and the

added fact that they are being read shows that new thoughts are running and having free course.

In many respects the literary traditions of their language did not lend themselves to a new kind of book-making any more readily or gracefully than the dignified classical style of China, but a process of compulsory submission to the requirements of modern methods has developed many reforms and forced many changes. Traditional strictures have been fearlessly discarded whenever they have made themselves troublesome. In the most popular algebra now on sale a very noticeable example of this revolt against old custom can be seen. Instead of writing in the usual Japanese style, so that it should be read from top to bottom and from right to left, the ordinary method of the European languages is followed, with the result that the characters are written horizontally from left to right and broken up into Western paragraphs. The advantage of this method is obvious, for in writing equations and solutions no resort to turning the book on its side is necessary, but they may be written just as they would be in English. This work also discards the cyclical terms of 甲 乙 丙, etc., and uses the English letters x, y, z and a, b, c, to express terms. It might be thought that two such radical reforms would prejudice the sale of the book, but this has not been the result. On the contrary, it has passed through several editions, and is being used in almost every intermediate school in the empire. In other respects novel methods are adopted. The old size of page has been reduced and a smaller font of type used. Even with these smaller characters the new books are more legible than the old ones, for the reason that pure white paper is used instead of the indistinct, faded yellow. Carefulness in printing and neatness in illustration also contribute their share to making these books attractive and saleable. To ensure their being kept, covers are being constantly used to an increasing extent. This gives them the same appearance as foreign books, and helps to differentiate them from the ordinary ones of old Japan.

In nomenclature they have kept themselves on safe ground by a free use of English terms sandwiched in the midst of descriptions in Japanese. When new terms are invented and used in books the corresponding term in English is placed immediately after it in brackets. This avoids confusion, and makes sure that no wrong idea is conveyed by an interpretation of the term according to its ordinary meaning. It also helps to familiarize the student with the English names, while at the same time he learns through the medium of his own language the explanation of their uses. This plan seems much preferable to the use of a glossary, which often is wholly unnoticed by the student and only consulted by the

foreigner. Doubtful terms can in this manner often be used without danger of being misleading, for the student has the correct current English term in his mind also, and can easily pass from his own set of Japanese terms to another set, because in both he has their foreign equivalents. Such a method also allows the gradual development of a suitable terminology rather than the springing of a full grown set from the brain of some translating Jupiter. The young men who have been trained in European and American universities find themselves in the possession of ideas which can only be expressed by circumlocution in Japanese rather than by a definite term, and while they are doing their best to create new terms they are content for the present to use English terms, which can be readily described in intelligible Japanese. This is not an acknowledgment of the insufficiency of their language to produce an adequate terminology, but only a sober confession that they are dealing with new subjects to which their language must learn gradually to conform itself.


This great activity in book-making and in book-reading is having a very marked influence upon the national life. It is stimulating a desire for general information among the people and making all more or less familiar with the ordinary facts of science and modern life. This in its turn uproots hoary superstitions and destroys many barbarous practices. It also teaches the general facts of history and international life, thus breaking down Oriental prejudices and opening wider the doors to the free intercourse of mankind. Idle curiosity is destroyed, and the men of every nation are estimated at their proper value and not by the cut of their clothes. The activity has also one other valuable consequence, which is the impetus given to specialists. Men who have learned through popular works a little of some one subject are stimulated to read more about it, and thus themselves create the demand for advanced works. Often the study of English is commenced and diligently prosecuted not with the purpose of being able to speak it, but wholly for the purpose of being able to read advanced text-books in it. When this is acquired they set themselves to making scientific instruments or inventing medicines or adapting foreign inventions to local use. In this way Japan is raising up for herself a class of specialists on many lines, who, though not the equals in fertility of genius or resource of their European contemporaries, have the decided advantage of being able to adapt what they do know to the use of their own people. In their own way they also will set themselves to preparing works, and thus the influences of the present crusade of books will spread in ever enlarging circles of activity.

J. C. F.



*Educational Reforms.*

DEAR DR. FRYER.

T your request I send a *résumé* of the document prepared in Chinese on "The Changes Needed in China's System of Education," and which I have presented to Prince Kung, the Ministers of the Grand Council and others.

In a short introduction I pointed out the insufficiency of past learning for the present emergencies.

The first head was the main scope of learning or education. The study of the Chinese classics and the Chinese system of education can cultivate the memory and also expand the reasoning faculties, but they fail to extend one's knowledge, or to become to self and to all of practical utility.

The second head was the different branches of learning or education. These consist of affairs and principles; not only the history of one's country, but of all countries; not only the principles of the past, but the principles of modern investigation; not only the literary style of one's land, but of other lands, and especially the knowledge of English. The study of principles is divided into natural philosophy, chemistry and astronomy. The study of numbers into arithmetic, algebra, geometry, etc. Besides, there are geography, geology, mining, navigation, surveying, psychology, anatomy, law, medicine, theology, etc., etc.

The third head was the method of promoting learning. First, there should be the common or small school to teach reading, writing, and simple arithmetic and geography. Secondly, there should be the academy or middle institution in every prefecture to prepare for the first degree—of *hsiu-tsai*. Third, there should be the college or large institution in every province to train for second degree—of *chü-jen*. Fourth, there should be the university or general institution, located in Peking, to prepare for the highest degree. At the outset attention should be given to the national university and the common schools, and afterwards gradually expand to the grades between.

The fourth head was the method of examining and stimulating learning. First, persons learning these different branches should be allowed to enter examinations and receive degrees. Secondly, the common schools should have local managers, and the whole education of the empire should be directed by a Board of Education.

This short document was mainly valuable for its concise reference to the main points. If others should prepare documents which

are suitable and would create no offence I will agree to present them to the Foreign Office; or, if several copies are prepared, then individually to the members of the Foreign Office and the Grand Council. I am sure such documents would be respectfully received and read. No telling which document would overcome the inertia. Mine has not.

GILBERT REID.

Peking, August 28th, 1895.

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### *Notes and Items.*

Rev. J. S. Whitewright, of the English Baptist Mission, Tsingchow Fu, Shantung, writes concerning the Free Public Museum established by their Mission in that city, and an account of which appeared in these columns a few months ago, that "it has been a greater success than we ever dreamed it would be. We have already had this year, up to this time of writing, over *forty thousand* visits, a great many of these being from men of the literary class." Surely the wisdom of opening this combination of benevolent and scientific enterprise has been more than justified of its children. The plan is worth trying elsewhere.

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This is the time when old missionaries are returning from home furloughs and when new missionaries are arriving upon the field. May we be allowed to invite all to become members of our Association and join with us in helping to train the young generation of China to new and larger life. Your membership with us will mean that you will be kept in touch with the educational part of missionary work through our publications and also will mean on our part that we shall have your interest and help in our difficult work. There is almost no missionary in China who has not some connection with educational work, either through boarding-schools, day-schools, medical schools or theological schools. On all these lines we can both give help to you and will be glad to get help from you. The members of the Association who are scattered in all provinces of the empire where missionary work is being carried on should see to it that every one in their locality is at least given the refusal of becoming one of our members.

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A teacher with his weary head bent over a table, enjoying a sound sleep, pupils making all manner of gesticulations with perpetual motion fans, a temperature of 95° in a stifling ill-ventilated room, books damp with profuse perspiration, dull, spiritless, supine, indifferent,—is this not a fair description of the ordinary Chinese school

which has no summer vacation. If school is a place for over-worked parents to put their children to keep them from being under their feet we can see some value for such a room on such a day; but if school is meant to be a place of inspiration and industry, the room ought to be vacated and a holiday taken. Such a school-room is just so much worse than none, as it teaches the pupils lazy habits and loose methods. The children would be much better at home doing nothing or sporting themselves on the shady side of the street. Work ought to mean work, and play ought to mean play, even in Chinese school ethics. The example of our missionary schools in this matter cannot but have its general influence in bringing in a new time of holiday for the much abused Chinese child.

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We would not say one word to detract from the general interest which is now being stirred up in China on the subject of railroads, and yet we cannot wonder what will be the outcome of railroads or re-organized armies or new navies if the education of the mass of the people is still ignored, or if those on whom the government spends its money are allowed to waste their energies writing beautiful characters and composing inane essays. We must realize that China is not only weak but that she is ignorant, and that much of her weakness is due to her ignorance. She has been patronizing Western scientific learning for the last ten years, and has condescended to give it a place in her competitive literary examinations. Is it not time that she should realize its incomparable value as a national blessing and set herself in earnest about the task of making her high-swalling words of praise effective by the establishing of a few good schools? How can men learn unless they be taught? Of what consequence is a stroke of the emperor's vermilion pencil in which he orders that which is impossible? Canute might as well sit by the sea-shore and command the swelling tide to stay its flow as for our much respected Celestial emperor to sit in his palace and order examinations in subjects which students have no opportunity to learn. These examinations are, have been, and always will be failures; they cannot be else than such. A good college in each provincial capital, high schools in each prefectural city, intermediate schools in each departmental city, and public schools everywhere, would cost very little more than the government is now expending upon its system of education, but what a changed country it would mean! China must learn what the rest of the world knows before she can be called civilized, for as Tillotson well says, "He that doth not know those things which are of use for him to know is but an *ignorant* man whatever he may know besides." We would not urge the claims of schools *versus* railroads but of railroads *plus* schools.



Shêng Taotai, with the approval of His Excellency Wang Wên-shao, has decided to establish a foreign university at Tientsin, with which there will also be connected a preparatory department. It is expected that preparatory schools, similar to the one established here, will be opened in other localities of North China, and they will be, to a certain extent, under the management of the Tientsin university. Besides a general scientific course the university will provide special courses in civil engineering, electrical engineering, mining, mechanical engineering and law, for which expert foreign professors will be engaged, to be assisted by native professors and teachers of foreign education. The university will be under the control of Chinese directors and a foreign president. It is understood that the directors will be the Hon. Wu Ting-fang and Ts'ai Chao-chi, Esq. The position of president has been accepted by Charles D. Tenney, Esq. Three classes of the preparatory department and the lowest class in the college will be filled this autumn by examinations soon to be held by Mr. Tenney in Tientsin, Shanghai and Hongkong. One of the foreign professors has already been sent for, and will arrive in Tientsin before the closing of the river. The university will occupy the "Po Wên Shu Yuan" building, which has been secured by Shêng Taotai for this purpose.—*Peking and Tientsin Times*.

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In the issue of July, page 330, there appeared a notice of Dr. Fryer's scheme for a Chinese prize story on the three evils of—Opium, Foot-binding and the Literary Examinations. At the date when the competition closed (September 18th) about one hundred and fifty manuscripts had been received from all the accessible parts of the empire and receipts issued. A cursory glance through them shows that they vary from a few modest pages written by the college student or village pedagogue up to the four or six volume sensational tale, bristling with poetry, which is the production of the expert novelist. Some of these manuscripts are in beautiful handwriting, tastefully bound, and even accompanied by illustrations. A fair proportion are from missionary schools and colleges, and are characterized by a commendable Christian spirit. Others have a good moral tone, while several can only be described as unmoral. Two are positively immoral, and have been returned to their authors, who appear to know no better than they have written. To read carefully through so many productions and to decide as to which are worthy of the prizes and of publication is a task involving a considerable amount of hard work.

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*The Amoy Mission of the L. M. S.*

**B**Y the treaty of 1842 five ports of China—Canton, Amoy, Foo-chow, Ningpo and Shanghai—were opened to foreign trade.

Two years later, in 1844, the L. M. S. entered upon the field at Amoy. The present year 1894 \* is therefore the jubilee year of mission work and a fit occasion for glancing over the results effected during the past 50 years.

The first missionary of the Society to begin work for Christ in Amoy was the Rev. J. Stronach, who had already done much yeoman service at Singapore. In a few months he was joined by his brother, the Rev. A. Stronach, and for many years these two did a vast amount of preaching in Amoy and the region around. In 1845 a building was rented in a crowded Amoy street, where daily preaching was carried on, and large numbers heard of the name of Jesus there for the first time. Mr. Stronach was an able man of much literary ability, and helped largely in the preparation of the Delegates' Version of the Bible. His intimate knowledge of the Chinese character and customs made him a peculiarly effective preacher to the heathen.

The year 1848 is a notable landmark in the history of the Mission, for it saw the baptism of the first converts—a father and his son—the first fruits of Christian work in Amoy, a glad earnest of the full harvest of souls that Christ will gain from this region.

A hospital was opened in 1850 under the charge of Dr. Hirschbergh, and for 11 years was a means of breaking down the prejudice and bitter hostility that marked those early days. Owing to ill-health the physician returned home, and the hospital had to be closed. Since then the hospital work has been in other hands, until in 1888 a L. M. S. hospital was opened in the neighbouring city of Chiang-chiu. In 1851 the Rev. J. Young joined the Mission, and among other useful labours wrote the first 13 hymns of our present hymn book. These hymns are published as a tract and sell well, especially among hospital patients, hundreds of whom learn them all by heart during their stay.

In 1850 a military officer named Sok Tai was converted, and after suffering much persecution and trial became the first preacher. He only died in June of the present year (1894), and so for more than 40 years he has been preaching the Gospel to his fellow-countrymen and with marked success. He was a man of profound faith and loving sympathy, and a great believer in the power of earnest prayer.

\* These facts were compiled, by request, last year.—Ed.

During the first 10 years the number of converts was few, and the work very hard and trying. It was not until 1855 that the showers of blessing began to fall. In that year, however, not less than 77 persons were baptised and as many more became regular and eager enquirers. By this time the Amoy work was progressing well, and the Thai-san Church, under its own native preacher, was making great strides. So that when in 1856 the Rev. W. K. Lea joined the Mission he felt it was time to open up some of the inland towns to more settled work. After much itineration he tried hard to get into the great prefectural city of Chiang-chiu, but before he could rent a house he had to endure much reviling and stone throwing. Still at last in 1862 the first convert was baptised and the nucleus of a Church begun.

In 1865, however, the Tai-ping rebels captured the city and destroyed it, and of course all Christian work with it. Most of the Christians escaped to Amoy, but in 1866 returned in force, and a large new chapel was built outside the east gate that has been the centre of vigorous work ever since.

The year 1862 saw a second Church opened in Amoy at Koa-na-lai and the opening of a chapel at Koan-k'an, a populous town in a large region N. E. of Amoy. In 1866 work was begun in the large county of *Hui-an* or Gracious Peace, which has prospered perhaps better than any other district, in spite of the poverty of the people. The year after (1867) the Tung-a-be district was opened up, and here, too, much successful work has been done, especially by the natives themselves. One marked feature of the L. M. S. work in this region is the extent to which native agency has been employed with unusual success. With a very small staff of foreign workers, but nobly seconded by a large staff of native preachers, colporteurs and pastors, the work in all three Amoy missions has gone on steadily and successfully. To God be the glory.

The Rev. J. MacGowan joined the Mission in 1863, being transferred here from Shanghai, and the Rev. J. Sadler in 1866. Both are still in good health and vigorous members of the Mission. They have been associated together more especially in the marvellous development of self-support that has been a characteristic of this district. The more self-reliant character of the Amoy Christians is doubtless due to the pressure brought to bear upon the converts to support their own preachers and pastors and to defray all minor chapel expenses. Other members of the Mission who have come and gone again are the Rev. J. Dukes, Mr. C. Budd, Dr. Palmer and the Rev. G. H. Bondfield, the last of whom has been Pastor of Union Church, Hongkong, since 1887.



The Rev. R. M. Ross was sent out in 1885 to open up the Chiang-chiu district, and Dr. A. Fahmy came out as his colleague to do hospital work in 1887. The Rev. F. P. Joseland took Mr. Bondfield's place in 1888, but was transferred to Chiang-chiu in 1890, when Mr. Ross came back to Amoy to take charge of the Hui-an work.

In 1885 women's work entered a new phase by the appointment of Miss Miller and Miss Ashburner to Amoy. A girls' school had been in existence for some years, but a new school was built with accommodation for 40 odd boarders, and very useful and beneficent has its influence been. Miss Ashburner has recently been married to the Rev. J. Parker, of Mongolia, and Miss Carling and Miss Parslow have succeeded to her work in Chiang-chiu, where a school for the training of Bible women was opened by Miss Ashburner several years ago.

Miss Benham came out to help Miss Miller in Amoy, but returned home in 1893, invalided, and her place has been taken by Miss Horne. Miss N. Sadler (second daughter of the Rev. J. Sadler) comes out during the present year (1894) to help in the school work, and leave Miss Miller more free for work among the women in the great Hui-an district.

The hospital work, begun by Dr. Fahmy in a rented Chinese house in Jan., 1888, enters on a new era by the completion of a large and commodious block of buildings opened in August, 1894, where streams of blessing will flow in increasing volume over a large and populous region.

In addition to the day-schools for little boys, which are found connected with most of our Churches, there is a good boarding-school for older boys on the island of Ku-long-su, Amoy, and a training institute for teachers and preachers has been in existence for 20 years. The generosity of a home friend is providing us with new buildings for both the college and the middle school.

Two native pastors were first ordained in 1872, and since then nine men have become ministers of the Gospel, of whom 7 are still living and in active service.

The present (1894) number of Church members is about 1,900, and the average increase for the past 10 years has been 100 per year, after deducting deaths and lapses.

The latest movement is a Native Missionary Society, composed of all the Churches that belong to our Hô-hoey or Congregational Union of Independent Churches. "This Hô-hoey has been in existence nearly 20 years, and has proved of enormous benefit to all the Churches. Every Church sends its preacher and one delegate to the meetings which are held once a year in the middle

of the first Chinese month." On the top of the wave of a new forward movement inaugurated two years ago (1892) it was decided to send native workers into the adjoining prefectural city and district of Ting-chiu-tao, where no work of any extent has yet been done. We have now three chapels and several preachers and colporteurs at work, and had the joy of baptising the first convert (a man of 40 years of age) in February last (1894) at our annual Hô-hoey gathering. All branches of work are in vigorous life all over the region, and under the blessing of God we may hope for much greater success in days to come. Many new plans for increased efficiency are continually being projected, but depend upon God's opening the way by preparing the hearts of the people at home to greater generosity in giving, and to a more earnest and prayerful sympathy with the grand work of bringing the Chinese nation to Christ.

F. P. JOSELAND.

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### *Unity and Federation in the Mission Field.*

BY REV. JOHN STEVENS, SHANGHAI.

THE appeal made by Mr. R. C. Forsyth in the July issues of the 'MESSENGER and the RECORDER must have awakened a responsive chord in the hearts of many of his fellow-workers in this country. There are probably not a few of us who are tired of apologizing for our differences and divisions and who feel that the time has come when an earnest and prayerful effort should be made to bring our several and separate camps into such relation to one another that they shall constitute one grand army of the Lord. It is often said, and the saying is unquestionably true, that we are one in spite of our differences. It is also very frequently affirmed that we are all working for the same great end; and this too is undoubtedly the case. Why then, it may naturally be asked, cannot we demonstrate our oneness in the face of all the world and especially before the unconverted Chinese by *realizing* our union in Christian fellowship and service? If the weakness of Romanism is its excessive collectivism, the weakness of Protestantism certainly lies in its excessive individualism. Is there not some ground for the taunt, which is sometimes brought against us, that we have repudiated the pope of Rome and set up pope "self" in

his stead? If the denomination be taken as the unit it will be seen that the problem before the Churches is not unlike that before Society at large, viz., how to secure the full recognition of the claims of the whole without infringing the rights and liberties of every part. I venture to suggest that the solution of the problem is to be found in this direction: We must carefully distinguish between that which is vital and essential and that which is secondary and dispensable. It would probably be both wise and helpful if we followed the inductive method of inquiry in seeking to ascertain what is vital in our creeds and indispensable in our ecclesiasticisms. That upon which God has unmistakably set the seal of His Spirit, imparting to it and with it His grace and blessing, ought to have our ready recognition and call out our full sympathy, however much it may be opposed to our long cherished opinions, and conflict with our prejudices. This is admittedly a plea for a greater breadth of view and largeness of heart than is now perhaps common, and it is claimed that it is a plea with which every Christian ought to sympathize. Were it not that the "Love of God is broader than the measures of man's mind," there are few of us who would not long ago have been condemned as heretics. There are features peculiar to each of the Protestant Churches represented in China, which the Church of Christ, in the larger signification of that term, cannot afford to lose. Mr. Forsyth suggests this when he says, "Is it not possible to adapt our methods in relation to the native Church now growing under our care so as to include something of the stateliness and dignity of the Episcopal form of worship, something of the cohesion and force of the Presbyterian organization of Church government, something of the fire and enthusiasm of the individual dealing of the class-meeting as practised in our Methodist communities?" My own belief is that it is possible, and possible also to form a Church in China and for China in which all that is best in all the represented branches of the Church shall be conserved and continued. It is possible, and it can be accomplished if we will only consult together in the spirit of Christly love and mutual consideration, feeling the need for union to be paramount. It is acknowledged by almost all of us that other denominations than our own are also of the one Church of Christ, and this acknowledgment plainly carries with it the confession that no existing denomination is broad enough to include the accepted and recognized members of the Household of Faith. This in itself suggests the want of a new and broader Church organization.

When Mr. Forsyth touches upon the question of baptism he gives an illustration of one kind of difficulty that must be reckoned



with in connection with any endeavour towards unity and federation. Here are his words, "Is it beyond the bounds of possibility to hope that baptism, whatever form it may take, should only be administered to believers; and that the dedication of children of Christian parents be recognized as an important part of Church life and order?" Now this as coming from a Baptist may certainly be regarded as conciliatory in tone and spirit, and yet the suggestion really amounts to this, that the Church in China shall follow exclusively the practice—in this matter—of one section of it. It is never an easy thing for us to estimate the depth of the convictions of those from whom we may unfortunately differ, or to see clearly the reasonableness of their position as they themselves understand it. The weak point in most of the proposals of union which have yet been put forth is that their authors have virtually asked all others to come over to their side and to confess the correctness and superiority of the views which they hold. As it was said of a Symposium on Church Reunion published some years ago in, I think, the *Homiletic Magazine*, "Each writer took occasion to show what an excellent thing it would be if all the others were at one with him, ecclesiastically." Knowing what I do of the views and convictions of many Pedobaptists, it seems to me that it is not possible to cherish a hope such as that to which Mr. Forsyth refers. But is it necessary to unity and federation in the mission field that all should think alike and follow the same practice with regard to baptism? Surely not. The growing number of Home Churches which allow of the observance of both infant and believers' baptism, according to the individual conviction of their members, is conclusive on this point. And, if necessary, reference may also be made to the many associations and societies which supplement and sometimes supplant the work of the Churches, such, for example, as the Y. M. C. A., the various temperance organizations, etc. These institutions, and such as these, make it evident that it is possible for Christians whose opinions on many points are widely apart to unite in common fellowship and service.

In conclusion, I would strongly urge the general adoption of the wise proposals of Mr. Forsyth for the launching of a great movement in favour of union and federation on the part of the Christian forces in this land. We call one another brethren, and why cannot we live and labour together as brethren should? Most earnestly and heartily do I re-echo the prayer of that great man of God, the late C. H. Spurgeon, "Oh that the day would come when, in a larger communion than any sect can offer, all those who are one in Christ may be able to blend in manifest unity!"

## Correspondence.

Soochow, 8th September, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I think that the translation for the word "scribe" in the New Testament is accountable for much of the opposition we experience from the literati. I teach a class of literati, and I can see their gall rise against Jesus as soon as he shuts the mouth of one of these literati (for so the word means to them) in the New Testa-

ment. They identify the reputation of the New Testament literati with their own. So much do I recognize this that of late I read instead of "literati" "character-writing-teacher," and the sting is taken out of it.

I think that it is a pity that the word has not been translated character-writing-teacher from the beginning, which is a literal translation of scribe.

I am,

Truly yours,

JOSEPH BAILIE.

## Our Book Table.

*The Korean Repository.* Published at the Trilingual Press, Seoul.

The *Repository* for August has interesting articles on Places of Interest in Korea, by Mrs. Gifford; Polygamy and the Church, by Rev. W. L. Swallen; A Memoir of Rev. W. J. McKenzie and a Trip into Whang-hai-do, by J. Hunter Wells, M.D. The article on Romanization, by Prof. Hulbert, is also doubtless interesting to readers living in Korea.

On the whole a more than usually good number.

*The Story of Fan-li,* by Lucina Giffin Irish. Central China Press, Kiukiang. Price 20 cents a copy, six copies for \$1.00.

In this little booklet Mrs. Irish gives a very readable and fairly representative account of the trials and sufferings of an ordinary Chinese girl. It is in the form of a personal narrative by the girl herself, and is a very good book to send to friends at home to let them see just how

many Chinese girls live. There can be no stronger argument for the necessity of missions, even from a humanitarian point of view, than these simple narratives of the literal torture and silent sufferings of one of China's daughters. And the case here represented is but one of millions.

*Bishop Foster's Studies in Theology.*

It is the universal impression that notwithstanding the push of the Americans in regard to all material advancement, placing them in the van of most countries, yet in regard to the science of theology they are 25 or 50 years behind England and Germany. Questions which were settled long ago in Europe are discussed in the States as if living questions for the world to-day. In view of this backward state of American theology it is a pleasure to turn to Bishop Foster's efforts to free his countrymen from the trammels of too rigid

and obsolete theology which many people are too ignorant to distinguish from Christianity. This rare good bishop has been teaching and preaching Christian truth for fifty years, and after occupying the highest seat of learning in the United States, in connection with the Methodist Church, is now issuing his life's work in 9 vols. These comprise the whole range of Christian theology. Three vols. are already published. The first a Prolegomena, the second on Theism, and the third on the Supernatural. These give us an idea of what kind of treatment we may expect in the rest.

They are full of broad charity and passion for truth and fairness, and of intense love for the salvation of man with a strong reflection of the Divine shining brightly throughout all. Vol. I has these mottoes at the beginning:—

"Prove all things, hold fast that which is good."—Paul. "Whatever is against right reason, that no faith can oblige us to believe. For though reason is not the positive and affirmative measure of our faith, yet in all our creeds there can be nothing against reason."—Jeremy Taylor.

"He who begins by loving Christianity more than truth will proceed by loving his own sect more than Christianity, and end in loving himself better than all."—Coleridge.

Then follows a beautiful Preface on how to study and what books to study before proceeding to the discussion of his aim, of truth, of idea and concept, of conditions, of knowledge and of beliefs.

In Vol. II the author deals with theism in a very exhaustive manner. Among the prefatory remarks he shows both his thoroughness and fairness, saying, "It becomes a duty to give enlightened attention to every new scientific deliverance having bearings, or even assumed to have bearings on the question.

Nothing must be left to assumption. No point should be neglected. There must be no evasion, no sophistical reasonings, no appeals to or dependence on passion or prejudice, no more pertinacity or dogmatism. The largest freedom must be tolerated, even encouraged. The thorough conviction of the truth on this point alone will furnish stable foundations, and such conviction can only be secured by a full and fair consideration of all matters alleged to affect the conclusion."... He quotes largely from all sources so as to represent his opponents as well as friends in their own words. This is a great advantage, as we have the best parts of many vols. thus brought before us.

In Vol. III we have a collection of the various evidences of Christianity summed up all in one volume. In the Preface to this volume he says, "Three great conservative forces are discernible along the ages of Christian history. These are: (a.) The presence of God in Christianity, making it a power unto salvation. (b.) The appearance from time to time of men of eminent learning and piety, who have been able to discern the fables and errors which ignorance has woven about it from within, and who, by purging them away, have been able to bring forth its truth with greater clearness; and (c.) The creation by it of a race of scholars who have been able to adduce its evidence whenever assailed from without."

For those who wish to have these various subjects exhaustively and fairly handled in a small compass this is one of the best books of reference we know of on these subjects. They would form a fine preparation for a missionary entering the mission field, as the author never fails to remind his reader that he must love truth above all things, and that he must adjust his theological theories to the new facts constantly brought before him, which



is a very common thing in these heathen lands, where the standpoints are so different from that of Christian writers at home. We shall look forward with much pleasure for the appearance of the remainder of these *Studies in Theology*.

#### CRITIC.

*Forty Years in South China. The Life of Rev. John van Nest Talmage, D.D.*  
A. D. F. Randolph, New York. Presbyterian Mission Press, Shanghai.  
Price \$1.50.

To all who were present at the Missionary Conference of 1877, and there met and heard Dr. Talmage, this book will come with special pleasure. The admirable picture of him which constitutes the frontispiece of the work brings him before them just as he appeared on that occasion. There is the keen bright eye, the long white beard, the genial features showing firmness united with a happy temperament, and all combined with a living trust in God.

And to all who are interested in the beginnings and early development of missionary work in China, the difficulties to be met with and the plans and agencies for the wider extension of the work as participated in, and recorded by, one who had part therein for some forty years, this book will be welcomed as a guide and a stimulus. It is always a gain when the fruits of such a ripe experience can be made known.

Dr. Talmage came to Amoy in 1847, just five years later than Dr. Abeel, the pioneer, with Bishop Boone, of mission work in Amoy. According to the Introduction his devotion to mission work took place when quite a young man, several years even before his conversion, when having read the life of Henry Martyn, the missionary, he exclaimed to his mother, "When I am grown up I am going to be a missionary."

The first seven chapters are taken up with a general description of the work in and about Amoy, interspersed with frequent letters and dissertations of Dr. Talmage on various subjects connected with mission work.

Prominent among the more public services of Dr. Talmage was the part he took in the discussion with the home Board and Church of the subject of union between the English Presbyterian and American Reformed Missions in mission work. This is well described in Chapters VIII and IX, which are well worthy of perusal and careful consideration by every missionary. The union of the two missions was strongly opposed by the General Synod of the Reformed Church in the United States, who even went so far as to attempt to interdict further co-operation and order the brethren of their mission to withdraw from the union. So strongly did the brethren on the field, however, feel upon the subject, that they sent a communication to the Board, of which the following quotation is on record (p. 220): "Therefore our answer to the General Synod must be, and is, that we cannot be made the instruments of carrying out the wishes of Synod in this report; and further, if Synod is determined that such an organization must be effected we can see no other way than to recall us and send hither men who see clearly their way to do that which to us seems wrong." This very blessed and happy union, which has continued to the present time, abundantly demonstrates the wisdom of the missionaries and affords a valuable example to other missions of what may be done when the brethren of different missions can be brought to labor unitedly, provided, of course, as in this case, they can also labor harmoniously.

Dr. Talmage was permitted to witness great changes during the

forty years of his missionary experience, far greater than he had in the beginning dared to hope for, and one lays down the book with an encouraged feeling at what has been wrought, and with thankfulness for such a long and successful life. F.

*"Demon Possession and Allied Themes,"* by Rev. John L. Nevius, D.D., with an Introduction by Rev. F. F. Ellinwood, D.D. Published by the Fleming H. Revell Company, Chicago, New York and Toronto. Presbyterian Mission Press, Shanghai. Price \$2.50.

The subject of Dr. Nevius' book is one that must have forced itself on the notice of most missionaries in China. It is surrounded by difficulties, and could not have fallen into better hands than his. Keen observation, a sound judgment and freedom from prejudice, were needed for dealing with it, and the book under review bears testimony to the happy blending of these characteristics in a high degree. It comes to us, alas, as the author's last legacy to the cause of Christ in this country, the cause which he loved and served so well.

The book doubtless suffers somewhat from lacking the final touches of the author's own hand. But its readers owe a debt of gratitude to the editor who has given it its final shape. We do not need to read his preface to know that the editing has been a labour of love. The work is done throughout with unstinting pains, in the same spirit of loving regard and admiration which breathes throughout the editor's preface.

The first seven chapters, with Appendix i, consist of detailed evidence, showing the nature of the manifestations which form the subject of enquiry; all the evidence being here drawn from China. Two chapters follow, in which like phenomena in other countries are described. In chapter x the author reviews the evidence thus presented. He then, in the three follow-

ing chapters, considers and rejects various naturalistic explanations of the phenomena. Having thus cleared the way he devotes chapters xiv and xv to a statement of the view of demoniacal possession which he finds in the Bible, giving his adhesion to it as the only adequate theory, in his view, of the facts collected. He then gives a historical sketch of Demonism and Spiritualism, pressing against the latter the charge that it is essentially the same as the demonism of heathen countries. This occupies chapters xvi and xvii.

Chapter xviii, as explained in a prefatory note, is entirely the work of the editor, and for it Dr. Nevius is not responsible. It extends to 62 pp., and deals in some detail with "The Facts and Literature of the Occult." It represents a large amount of labour and forms a useful guide to any one undertaking the study of the general subject. To the editor are also due several indices, topical, bibliographical and other, which give the reader easy access to the stores of information contained in the book. There are, however, one or two inaccuracies, which are to be regretted. In the "Pathological Index," p. 464, at Case No. 14, "Hong-kong" is misprinted for "Hin-kong," and the page-numbers attached to Cases No. 21 to 32 are all wrong. This seems to indicate that the insertion of Chapter xviii was an afterthought. Were it omitted the paging given in the Index would be correct.

The theory of the author seems to be as follows: That the cases recorded are instances of true "possession," that is, that unseen spirits take possession for their own (generally bad) purposes, of human bodies, of both sexes and of all ages, and use the organs of speech of their victims; giving evidence of distinct personality, with fears and desires, evincing in particular, an unwilling conscious-

ness of the irresistible authority of God and of Christ. Further, that these spirits are liable to expulsion by the use of the name of Christ, or of believing prayer.

Has Dr. Nevius proved his case? The answer will depend a good deal on the prepossessions with which each reader approaches the subject. One will be unduly repelled by the fear of too easily yielding a credulous assent. Another will be biassed by a predisposition to find in the region of the marvellous modern confirmation of the Christian miracles.

In the controversial parts of the book there is much acute reasoning, and much dexterity is shown in pointing out the weak points of rival theories. At the same time there is a solidity and earnestness in the whole manner of treatment which must compel respect, even where assent is withheld. Probably the feeling of thoughtful readers will be that the narrative of facts is the best part of the book, and the most likely to be of permanent value. One could wish that this part of the work had been fuller. Selection and compression were inevitable, but as a result the reader feels that the reasonings in the latter chapters do not rest simply on the facts set forth in the earlier. He feels that the author is tacitly relying on a mass of observations which are not within the reader's reach. Dr. Nevius observed, and thought, and inquired for a long course of years. It is on this larger basis that his reasoning really proceeds, and the reader feels that the facts supplied are not sufficient to enable him to judge for himself as to the validity of the conclusions drawn.

There seems to be no real reason for prejudging the matter. We have no theological interest, certainly, in rejecting the doctrine of demon-possession advocated by Dr. Nevius. Rather it might appear that our

interest, as believers in the supernatural, lies in accepting the theory. At the same time the whole region of alleged facts is one so fertile of imposture and other forms of moral evil that Christian men can hardly be blamed for showing a strong disinclination to meddle with it at all. It is clear that if the theory can be made good on a solid basis of fact then at least the whole fabric of materialism and denial of the supernatural is swept away. But is it so made good?

The question is one of evidence, to be approached with open mind and without bias. Now here a difficulty arises. Dr. Nevius (pp. 136-138) gives reasons of great weight to show why these manifestations in China will probably be seldom seen by foreigners. "We must," he says, "for circumstantial facts in evidence, . . . . depend principally on the native Christians." Now not one in a hundred of educated people among ourselves is competent to tell a simple story of facts as they were seen, without error, colour, or material omission. One has only to watch how people in every-day conversation narrate current incidents to see that the faculty of accurate sight and accurate reporting is rare indeed. To see and note as seen what actually occurs, to distinguish between what one sees and what one infers, to see what is and not what one expects,—all this is no common attainment. It requires a peculiarly vigorous type of mind, and that, too, disciplined to a high degree.

But in the majority of the cases founded on by Dr. Nevius the witnesses are Chinese, and sometimes we have Chinese evidence reaching us through another Chinese as reporter. It is no injustice to our Chinese friends to say that the Chinese mind seems to be singularly inapt for accurate narration. In any matter of difficulty,



such as the subject now in hand, Chinese evidence is wholly inadequate. Putting intentional untruthfulness altogether out of account, anyone who has had experience in cross-examining Chinese witnesses knows how loose and inexact their statements are, even in matters of ordinary everyday observation. A people whose ideas fall so promiscuously under the category of "*ch'a-puh-to*" are not to be relied on where precision is of any importance.

Now here is the most disappointing feature of the work under review. Of all the cases relied on (32 in all, according to the Index, p. 464) only *two* were witnessed by foreign eye-witnesses, and of these only *one* was seen by Dr. Nevius himself.

In this case, narrated on pp. 37, 38, Dr. Nevius and his travelling companion, Mr. Leyenberger, found the victim, a woman, lying motionless on the *k'ang*, reciting in a measured chant verses which seemed in part to refer to the missionaries and their work. We note a curious feature of the case, of which no explanation is given. Dr. Nevius, in his review of the evidence, attaches a good deal of importance to the fact that many of the cases reported to him were cured by prayer to Christ, or in His name, adding, "So far as we have been able to discover this method of cure has not failed in any case . . . . in which it has been tried" (p. 145.) Yet, strange to say, in the only case recorded which Dr. Nevius himself saw, it is not said that he or his companion made any attempt to cure the victim by this method of exorcism. If any attempt was made it failed, for the woman was left in the same condition in which she was found. It was reported afterwards that later in the day "she roused and went about her work," and not many months after she died. It

is not to be inferred that any blame was attachable to Dr. Nevius in connection with this incident. But it is not without significance, and the lesson of it is this: In the work before us the theory of demon-possession and the practice of exorcism support each other, and to a large extent they stand or fall together. When we consider Dr. Nevius' large experience in mission work, his special interest in this subject and the pains he took to inform himself upon it, what inference can we draw from the fact that he has put on record only one case as from his own observation, and that one by no means typical? We are surely shut up to the conclusion that however interesting and worthy of inquiry the facts are, the case as it stands is not proven. Our interest is stirred, but we reach only a negative conclusion. When we see a man of the intellectual and spiritual power of Dr. Nevius standing helpless before the only one of these painful cases which he records as witnessed by himself we cannot help feeling that the facts are not yet fully grasped, and that we are not yet in a position to frame a theory as to their real significance.

The book is a weighty contribution to the study of the subject. It puts on record a large amount of information, with the attestation of a most competent observer. It suggests lines for inquiry and throws a vivid light on a dark and weird topic. Missionaries will value it as a help towards the understanding of strange and painful incidents which meet them in their work, while other readers will find in it a rare sample of conscientious philosophical investigation.

And all who knew the author will feel afresh how much we lost when Dr. Nevius entered into rest.

J. C. G.

聖教會史記 Outlines of Church History, by Rev. J. C. Hoare, M.A.

神人合解 God and Man, by Rev. J. C. Hoare, M.A.

Everyone who has been at all engaged in the teaching of theological students in China must have felt for a long time the need of some brief and comprehensive textbook on the subject of Church History, by the use of which he could give his students a bird's-eye view of the origin, growth and development of the Christian Church. Dr. Sheffield's work on Church History is well known, and we all look forward to the time when it will be finished. At present it takes us up to a certain point, and beyond that other books have to be used to complete the story. It is a book that will for a long time remain a standard, but even when finished the need of a shorter and more concise book would still exist. This want, we believe, Mr. Hoare by his present book has largely supplied.

There are different methods of studying history: one is to place in the hands of the student a large work, and call on him to digest it and draw out from it the salient points; the other is to furnish him at the start with a sketch or frame work and then fill it out and build upon it by means of lectures. The latter we believe to be the better way and the one most used by modern teachers. In this book of Mr. Hoare we get a sketch and a complete survey of the whole field, and thus it seems to be just the book to put into the hands of our students. Taking this as a basis the teacher can amplify where amplification is needed, and larger books like that of Dr. Sheffield can be used as books of reference or for private reading.

The few words we wish to say will conveniently divide themselves under the three heads—*Form, Terminology and Substance.*

As to the form of the book we

regret to say that it is not all that one could desire.

Necessarily, innumerable geographical names are introduced into it, and on account of its brevity we must pass rapidly from place to place, and yet we look in vain for a map. This is a serious defect, barring the book for being largely used by those outside of Christian schools. And again we cannot but think that it would be an improvement if a chronological table were inserted somewhere. When one is to travel over nineteen centuries he wants a list of the important events arranged in sequence, to which he can refer from time to time.

In reading the book another inconvenience has been made apparent; it is in regard to the glossary contained at the end. The translation of all the proper names used is given, and the volume, chapter and page upon which they occur, but these names in English are not arranged alphabetically, nor are the Chinese characters arranged according to any system of Romanization. So when the foreign teacher using the book comes across a name he cannot immediately recognize in its Chinese dress, he must hunt some little time in the glossary before he can discover about whom the author is speaking. We hope that we shall not be considered hypercritical for making these remarks. We call attention to these defects simply because we hope that in future editions of the book they may be remedied.

In regard to the terminology used our words must be somewhat of the nature of a lament. Alas! for the lack of unity. We all know the confusion at present existing in the translations of scientific works, because missionaries have not yet agreed what they will call matter, atom, molecule, etc., and we find the same diversity in our theological books. The Greek Church, the Roman Church, the Anglican Church, and other Protestant Churches are

all using systems that vary more or less from one another, and the case seems even sadder when we find lack of uniformity among the different branches of the Anglican Communion. It is one Church, and yet different terms for God and the Holy Spirit are used in the different missions, and there is much diversity as to ecclesiastical terminology. For instance, one mission uses one term for bishop or priest, and another different ones. As the author has written the book mainly for the use of the Anglican Church let us express the hope that the day may come when there will be more unity in that household of faith as to the words to be employed for the translation of theological and ecclesiastical terms.

Lastly we speak of what is of course of vastly more importance than either the form or terminology, namely the substance or matter of the book.

Naturally it is written from the Anglican standpoint. The episcopate is traced from the very beginning of the Church, and quotations are adduced from the Ignatian epistles to show its early origin. The Anglican Church is shown to be a primitive and historical branch of the Catholic Church, and the existence of the early Church in Britain before the coming of Augustine is brought out very clearly.

In the history of the first six centuries where the rise of the different heresies is recounted we think it might have been better if a little more space had been given to the pointing out of what the practical consequences would have been if the teaching of heretical teachers had been accepted, as, for instance, that Arianism must have ended in polytheism; but perhaps this is one of the points the author purposely left to be enlarged upon by the one who teaches the book. The term for heretic might be im-

proved, for 僞師 does not express it exactly. The heretic was not necessarily a man who was *morally* bad, but one whose mind was confused as to the truth, thus the term 信異端者 seems to be better, as it leaves out entirely the question as to the man's moral character.

One slight slip we notice in connection with the decision of the Council of Constantinople.

The famous "filioque" clause in regard to the Holy Spirit (聖子所出) was not added then, but many years later by the Western Church, and was one cause of the great breach between the West and the East. We know of course that the mistake crept in through an oversight or the want of care on the part of the Chinese scribe, and mention it only that it may be corrected in future editions.

Where so much is good it seems perhaps somewhat of the nature of carping to point out minor imperfections. And we only do so because we believe that the author of a book unconsciously overlooks some of his own slips, unless attention is called to them. We would like to ask why the title 聖 is given to many of the fathers and early saints and denied to the apostles? Surely if the former are worthy of it, the latter much more.

Again the question occurs to us, Is it altogether just to class the crusades of the Church as 教會之弊? A mistaken idea lay at the bottom of them, and there was much that was foolish and wrong and wicked connected with them, but yet at the same time the inspirers of the first crusades were men deeply in earnest, and many of those who took up the cross were imbued with sincere and lofty motives.

To study history aright we must always try to transfer ourselves back to the period of which we are



treating, and try to see things as they appeared to those of that day, from their standpoint first, before we criticise from our own standpoint. In so brief a work room for the thorough discussion of such questions as the origin of the crusades and the rise of the papacy perhaps could not be found, but we could wish that the author had gone a little more into their philosophy. For instance, in regard to the papacy, we should not teach that the growth of the papacy was merely a great error, or a wilful deceit upon the part of those who held the chief power in the Church. It was something that was inevitable at that time, nay more, it was something needful. Semi-barbarian Europe would have been ten times worse than it was if there had not been some high spiritual Court of Appeal to which men could resort, and some power able to quell the fierce fury of men, whose one great occupation was continuous warring against one another. But we have said enough perhaps to indicate the limitations of the book. It is not a philosophy of history, and so it is hardly just to judge it from this standpoint, for the author's aim was a simple continuous historical narration of facts. This he has certainly given us, and this, as we have said at the outset of these remarks, is a valuable contribution to the

theological literature of the Church in China.

There is not the same necessity of speaking at length of the second of the two books before us, for an English translation of it has appeared in the pages of the RECORDER. In preaching to those of another nation, nothing can be more important than to have taken a mental inventory of what they already believe, and of the best that is contained in the works of their own sages.

This, the author has ably done, at what must have been an expenditure of much time, and research, and thought.

The Chinese mind does not seem to take to classification naturally, and this is one of the things we Westerners must do for it. In this little book the important teaching of the classics on God and man and their relation is culled and classified, and the imperfection of that teaching pointed out. All theological students and all engaged in evangelistic work will feel gratitude to the author for this most useful little book.

It is a valuable contribution to the study of comparative religion, and will be of great help to those wishing to point out the superiority of the teaching of the Christian religion.

F. L. HAWKS POTT.

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## Editorial Comment.

WE are pleased to notice the address delivered by Dr. Muirhead at the Ninety-first Anniversary of the British and Foreign Bible Society, reproduced in the Bible Society Record of the American Bible Society, New York. Dr. Muirhead went home thoroughly posted in matters Chinese, and

would surely give a good account of the work of missions wherever he went. We have heard something of the frequent demands upon his time and energy. We only trust he will not go so far as to lessen his powers for the work which we trust is yet before him in China.

WHAT with the Mohammedan rebellion in the north—which we fear is much worse than we know—and the defection of many of the Imperial troops; the demands of England, France and the United States for satisfaction for the outrages in Szechuen, coupled with the demonstration of the British fleet upon the Yang-tze; the trial of the murderers at Kucheng; the destruction of the property of the Basel Mission near Swatow; the persecutions of native Christians near the cities of Wenchow and Foochow; the incipient rebellions springing up in the province of Kwangtung, and the seemingly general state of disaffectedness of the people in nearly all parts of the land,—with all these, and much more, matters certainly look serious enough for China at the present time.

The divided counsels of the government, the petty jealousies and mutual recriminations of the Viceroy, the thoroughly corrupt condition of officialdom everywhere, the lack of even one great and good man in whom both people and government might have confidence,—all these add to the complications of the situation. The outlook never seemed so ominous.

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THE United States government has appointed a commission—so it is said—to proceed to Cheng-tu; what to do we do not know. It is one thing to appoint such a commission, another and far different matter to have it act. To attempt to try cases in such an out-of-the-way place would, we fear, be worse than farcical. To try to examine into the affair—at least at this late date—would only be met by obstacles and trickery and all the wiles in which the Chinese are such adepts. The object lesson which is afforded by the trial at Kucheng is sufficient to show what might be expected in Szechuen and aggravated an hun-

dred-fold by the remoteness of the situation and the difficulty of access. A commission attended by only a Chinese escort would, we fear, but go upon a fool's errand.

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DURING the past month several annual meetings of more than usual interest have been held. When the annual reports are published we hope to present some of the cheering figures and report some of the important matters discussed and decisions arrived at in the meetings of the Methodist Episcopal Church at Tientsin and their southern brethren at Shanghai, as well as the American Board's annual meeting at Tientsin. In the meantime we enjoy and prize the privilege of meeting with, and listening to, such gifted visitors to the foreign field as Bishops Walden and Hendrix. Whilst their visits will prove of great value to their own missions in China members of other missions will helpfully come in contact with them and through them with the sympathetic missionary spirit in the home lands, and this spirit will be deepened on the return home of these representatives. It must be evident to all how much more intelligent and valuable to the home Boards are the services of those who have paid visits to the mission stations in foreign countries; and were it not that such valued representatives should run no risk we would suggest their visits being timed at seasons when the personal experience of discomforts, which are difficult to describe and hard to understand, would enable them to sympathise more fully with the various adverse conditions under which work has to be carried on in the mission field.

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THE annual meeting of the Southern Presbyterian Church was preceded by a five days' confer-

ence, which was well attended by the large number of missionaries present in Shanghai at the beginning of September. The value of such a conference may be seen from the topics discussed. On Monday evening, 2nd September, Dr. M. H. Houston spoke on "The Missionary and Private Prayer," whilst Dr. H. M. Woods showed "How Prayer is interwoven in the History of Missions." On the evening following Rev. B. C. Patterson opened a discussion on "The Relation of the Missionary to Native Customs and Opinions," and his plea for patience, common sense and a conciliatory spirit in dealing with those customs which were not bad was heartily supported by Rev. Y. K. Yen and several old missionary workers in China. An evening was devoted to answering points brought up in connection with a question drawer; whilst on the following evening the Rev. A. H. Smith delivered a thrilling and powerful address on "The Holy Spirit in Missions." We understand that the business meetings which commenced on the 6th were times of much blessing and profit.

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OUR readers will be glad to hear that the annual meeting of the Central China Mission of the Presbyterian Church in the U. S. A., held in Ningpo, September 20-26, was attended by much spiritual blessing, which we trust will have a still wider beneficial influence on the Hangchow, Ningpo, Shanghai, Soochow and Nanking stations, which were all represented. A notable feature of the meeting was the desire for unanimity; no important matters being settled by a narrow majority. The subject of self-support received a large share of attention, and as it is being made a matter of careful, prayerful consideration by most of the missions at work in China we hope at

an early date to open a symposium in the RECORDER on this subject.

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EARLY in October the deputation appointed by the American Board of Missions to visit Japan and enquire into the work of the mission and the relations between the foreign missionaries and the native Church, is expected to arrive in Japan. According to the papers Dr. Johnson, of Chicago, one of the deputation, gives the work of the committee somewhat as follows:—

First.—The adjustment of the creed of the Churches to the latest scholarship, with a view to maintain the truth to Scripture.

Second.—The future co-operation of these missions with the independent Churches of Japan.

Third.—The relation of missionary work to educational work in Japan.

Fourth.—Putting the ownership of the mission property on a more secure basis.

Fifth.—The question whether it is best to increase the missionary force in Japan.

Sixth.—As to whether it is best to change the methods of missionary work.

We understand the Japanese Christians have asked for this deputation, and its work will be watched with interest here in China as well as in Japan. It is to be hoped that the deputation will be wisely guided, and that the outcome will be greater harmony and a better understanding between the native pastors and preachers and the missionaries of the American Board.

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In a resume of the work of the International Missionary Alliance for the past year we note the following statements, which certainly show a remarkable growth, and we trust a like remarkable work is being accomplished:—



"We are closing the seventh year of our history. God has given us a week of years. During these seven years we have been permitted to send to the field more than 300 missionaries. There have returned from various causes about twenty.

There have died thirty-nine. There are at present on the field or at home on furlough 240, and there are now under appointment, and about to go to their various fields, about forty more, making in all as the present missionary force 280.

During these seven years the following has been the annual income of the Society:—

The first year \$5,000, the second

year \$10,000, the third year \$20,000, the fourth year \$75,000, the fifth year \$106,000, the sixth year \$125,000; the seventh year is not yet completed, but we trust that will be much more. The total expenditures since the beginning of the work for foreign missions have been nearly half a million dollars. Of this amount almost every cent has gone directly to the foreign field. The proportion of expenses for official work at home is very slight. The only salary given is a small amount to our book-keeper, and the only other important item of expense is the rent of our missionary offices, which is small."

## Missionary News.

—In a letter from Ichowfu, Shantung, August 19th, 1895, Rev. W. O. Elterich says:—We have been going through the worst rainy season we ever had; the water has been up to our north compound walls. In the country many people have been drowned. In one village near Chingchowfu, from which Dr. Johnson's native physician has just returned, twenty-six families were swept into the river in the middle of the night.

—Mr. A. A. Phillips writes from Mien-chuh, Szechuan, under date Aug. 9th, 1895:—You will be glad to know that we are getting about freely amongst the people again, and there seems to be no fear of further disturbance in this district just now. For some time it looked very doubtful if we should be able to hold on, but the mandarins in this district north of Cheng-tu have acted with great promptness, and quickly quelled all threatened disturbances. Let God be praised.

—Mrs. M. E. Talmage writes from Amoy under date September 2nd, 1895:—We are pleased to know there is so much being done in the north of China for the breaking down of the cruel custom of foot-binding.

In speaking of our Amoy Society there has been a misunderstanding as to our name. As no one has corrected the mistake I would like to give you the name which was given in 1874 when the Society was organized, and which has been in use ever since, viz., Kài-tiàn-chiok (戒纏足) not "Heavenly Foot."

—Rev. Charles A. Killie writes from Ichowfu, under date Sept. 2nd, 1895:—Thirty-five of the chief men of the city and suburb came last Saturday with a band of music, and in great state presented me with a beautifully carved and gilded "pien" to put up over my big gate. It was inscribed with my name and a complimentary title and four great characters as fol-

lows: "Loa-shan-pu-küan" (樂善不倦).

We had been informed beforehand of the affair, and had a feast prepared, to which forty of us sat down, spending the time from noon until 6.30 p.m. in pleasant intercourse. Most opportunely Dr. Faries and Rev. F. H. Chalfant, of Wei-hien, came in the day previous, and were here to take part with us.

In these days of rioting and murder on every hand such an expression of goodwill from one's neighbors is peculiarly gratifying.

Mrs. Killie, with a Bible woman, has gone to the country to teach classes of women at two or three country stations, and expects to be gone a month or two.

—Rev. Gilbert Reid writes from Peking under date August 29th, 1895:—An official of much influence, belonging to the company of censors, has lately made of me as a friend a peculiar request. He evidently believes that in the Churches, and especially the Roman Catholic Church, there is a practice of digging out the eyes and hearts of children. He is willing to acknowledge that foreigners do not do such things, but he fears that natives of evil purposes and with magical powers have crept into the Church, and under cover wrought these horrid deeds. He therefore requested me to exhort all the missionaries to beware of receiving such men, and if they should be found to be at once turned out of the Church. I replied that I could guarantee there were no such men in our Protestant missions, but that I would urge all the missionaries to be careful not to receive any kind of suspicious and unreliable man. So beware!

I write these notes in all sincerity. This official is one of my best friends; he is a man of ster-

ing character, and he laments the horrors practiced on little children. I am exerting myself to scatter his fears and suspicions, but I fear my powers of persuasion will be insufficient. In the riots of 1890 and 1891 the Prefect of Chinkiang, a man of highest literary honors and reputed as upright, testified that he saw seventy bodies of dead children thus mutilated at the French Catholic mission (possibly meaning Tan-yang). He petitioned the Viceroy at Nanking; a petition also went to the Tsung-li Yamên, and a memorial to the throne. This friend of mine believes this testimony to be true, and I have no proofs on the other side save reason. Will he believe my reason rather than the eye-witness of this learned Chinaman?

Anyway I believe it is incumbent on all missionaries to be doubly careful as to the persons baptized, that no stain rest upon the living Church of God. Better fewer but more trustworthy members.

#### YOUNG PEOPLE'S CHRISTIAN CONVENTION AT NANKING.

At the national Y. P. S. C. E. convention held in Shanghai last spring it was resolved to attempt to hold district conventions at several points, among which was Nanking. At that time there were no local societies here; during last summer and fall three were organized, viz., one in the Quaker Mission, which now has fifteen active members, one in Christian College, which now has an active membership of eight, and one among the young men of the Presbyterian mission, with an active membership of thirty-three members at present. When we began to agitate for the district convention it seemed that we were hardly ready for it. So we decided to hold a city rally first. As the M. E. Church here had no Y. P.

S. C. E. but had an Epworth League it was decided to hold a Young People's Christian Convention and invite delegates from all the Churches. The result proved the wisdom of the plan.

The first session was held in the chapel of the Christian mission. This was especially for prayer and consecration, and earnest addresses and prayers were made—prayer that the Holy Spirit might guide in all the sessions. This was on April 5. The next day, Saturday, forenoon and afternoon sessions were held in the chapel connected with the Methodist University. Although rain fell all day this large chapel was well filled. There were about three hundred in attendance.

The forenoon service was opened with a praise service, lasting half an hour, after which Mr. T. W. Houston led in a Bible reading service, in which the duty of personal service to the Master, the matter of prayer for, and dealing with, individuals and purity of personal character, were especially emphasized. The afternoon meeting was conducted by Mr. F. E. Meigs, and was for the purpose of giving information as to the aims and methods of the young people's Christian societies. Brief histories of the movement

were given, the work of the societies described and instances given of how individuals could help and had been helped in such work.

Sabbath afternoon, after the usual Church services in the various missions, two Gospel meetings were held as provided for by the convention; one at the Disciple Mission Church, addressed by Messrs. Drummond and Ferguson; one at Presbyterian Church, addressed by Messrs. Cheo and Williams. These meetings were both largely attended, and the addresses were directed especially to the non-professing individuals, urging an immediate acknowledgment of the claims of Christ.

These meetings were conducted principally by the missionaries with a view to training the native Christians in such methods. It has been decided to hold a similar convention in the fall on a larger scale. Delegates will be invited from all points along the Yang-tse valley from Chinkiang to Hankow. We already have the promise of delegates from all the large points, and hope that this may be blessed of the Lord to the deepening of the sense of personal responsibility and developing of spiritual power.

T. W. HOUSTON.

## Diary of Events in the Far East.

*September, 1895.*

1st.—The following telegram from Taipeh, indicates Japanese progress in Formosa:—"Chang-hua, the principal inland city, about half-way down the island, was taken by the Japanese on the 28th ult., after a battle in which the Chinese lost nearly six hundred, and the Japanese nine."

17th.—The following is the substance of telegrams received from Foochow:—"The Prefect voluntarily suggested the names of thirteen of the condemned

murderers to be sent to the Viceroy for his approval of death sentences being passed upon them. The Consuls agreed to this, but the Viceroy authorised the execution of only seven of the murderers. The other six be arbitrarily reversed and remanded without trial. It is feared that the action of the Viceroy will result in future executions being longer contested and delayed. This morning at 7.05 these seven men were decapitated in the presence of the Consuls at Kucheng. Eleven prisoners, two of